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anger ; in the necessity for conversion, which is a change in the inward principle of life ; in the law of self-denial, and in that power of faith "to which all things are possible." The virtues which are presented as characteristic of Christianity are (1), in relation to God, faithfulness, vigilance, sincerity, humility, prayer ; (2) love to man, universal in its extent, expressing itself in forgiveness of injuries, almsgiving and mutual kindness ; (3) duties towards self, such as openness to truth, purity, and the right use of wealth. These various points are passed rapidly in review without much attempt at elaborate or distinctive treatment, but with an earnestness and simplicity of exposition which will commend them to many. In the last lecture there are some interesting remarks on the doctrine of the "Logos."

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THE ETHICS OF GAMBLING. By W. D. Mackenzie, M.A. London : The Sunday-School Union, 1895.

Mr. Mackenzie shows by clear analysis and effective illustration that "gambling," great or small, through its appeal to "chance" in the apportionment of "property," tends to "derationalize" man, substituting for the healthy normal play of human motives a distinctively non-human principle. Mr. Mackenzie admits rightly that in a bet even the loser may get something for his money,—viz., a pleasurable excitement ; but he shows that the terms by which this pleasure is purchased are such as to injure "manhood." He deals, on the whole, effectively with the Headmaster of Harrow's defence of "three-penny points ;" though it is just possible that Dr. Welldon might defend the retention of a slight and occasional appeal to hazard on the ground that human nature is not to be treated as wholly rational, and that the irrational element can only be gradually eliminated from life. The economic basis of "gambling" described by Mr. Mackenzie does not really differ from the "utilitarian" basis of Mr. Spencer,—viz., that "benefit received does not imply effort put forth." Indeed, had Mr. Mackenzie followed more closely Spencer's clue, I think he would have strengthened his account of the origin of the modern craze for gambling. The disturbance of the right adjustments between "effort" and "benefit" determines the transfer of property more and more by "chance" or by "coercion." Mr. Mackenzie, deeming a full treatment of the theory of property

beyond his scope, ignores this latter disturbance. But the growth of "gambling," both among classes and masses, is due to an irrationality in transfer of property of which "chance" is only one important element. Commercial gambling in particular is closely linked with powers of monopoly or theft which are also irrational modes of transfer of property. An ordinary business "contract," unless the two contracting parties are equally free, *i.e.*, have equal economic resources at their back, is not a "rational" mode of transfer. Mr. Mackenzie does not see that "gambling" is only one important "species" of irrational transfer. At the same time, his book is both acute in its reasoning and highly serviceable as an exposition of the degrading and dehumanizing influence of gambling.

JOHN A. HOBSON.

THE SEXES COMPARED, AND OTHER ESSAYS. By Edward Von Hartmann, Author of "The Philosophy of the Unconscious," etc. Selected and translated by A. Kenner, M.A. London: Swan Sonnenschein & Co. New York: Macmillan & Co., 1895. 8vo. Pp. xi., 164.

In the first essay, whose saleable title is given to the book, Dr. Hartmann exposes the fundamental fallacy of "the faddists who clamor for the equalization of the sexes." They forget that woman is female! But he himself leaves us with the impression that a woman is a sort of sublime cow,—a good creature, no doubt, and masterful in her way,—but inhibited by being always more or less in calf. Otherwise, too, Von Hartmann is naively old-fashioned, speaking as if all the peculiarities of woman were permanent characters, whereas many of them are obviously acquired and artificial—the results of her being treated now as a child and again as a domestic animal. He says that one of the results of her emancipation would be "the gradual triumph of papacy over the whole earth," which should cheer the hearts of the Ultramontanes. And, although the illustrious philosopher has said that justice requires the equality of all sensating subjects, he does not write up to this, for a woman who is mortally offended at her lover's former amours is "ridiculous," "it is only old maids who consider innocence an estimable quality in young men," "the experienced and well-trying man is much more fit for a chaste woman than a novice in the field of love," but if the woman has been so much as engaged before her ultimate lord and master appears, "the fragrance has departed